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THE LATTER-DAY SAINTS'

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"But there is a spirit in man; and the inspiration of the Almighty giveth them understanding. Great men are not always wise; neither do the aged understand judgment" (JOB 32:8, 9).

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IN THE WAKE OF THE CHURCH.

CARTHAGE JAIL.

IN 1838, the Mormon people were driven from Missouri under circumstances which have left an ineffaceable stain upon the state. Accused of crimes which were never committed; arraigned upon the black charge of being un-American in being united; hunted like beasts; driven from their homes by executive order, or left the bitter alternative of extermination; their men slaughtered by dozens, their women ravished and homes burned; guilty of raising an arm toward the assassins blow; finally forced to succumb to the unconstitutional attack upon them and despoiled in many cases of the means of flight, these fugitives hastened across the Mississippi, leaving a colony of their leaders in Liberty jail, and sought the protection of Illinois.

It was freely granted. The people of this state saw much to gain in a community so skilful and industrious. Commerce was chosen as the headquarters of the People, and its name was changed to Nauvoo. For a few years, "all went merry as a marriage bell;" Nauvoo became a flourishing city of twenty thousand inhabitants and the center of a thriving district, covered with farms and dotted with villages. People from all parts of the world brought energy and experience to add to the natural advantages of the country and there is every reason to believe that the people of Illinois thought Missouri's loss was their gain.

But we audaciously prospered more than our neighbors; we still had the presumption to be united; and could not be embroiled in the political squabbles of the politicians. It is true that our common religious ties drew us nearer together; that as far as possible we dealt among ourselves, and perhaps pursued a policy which tended to withdraw us from our fellow citizens. The

conflict came; ministers were again found giving practical illustration of the Christianity they professed; not by leading forward the mob which they had raised, but by boldly urging them forward from the rear. The persecutions of our leaders were resumed and lawsuits were multiplied, but since the judges, at least, had retained a spark of justice, enough for the purpose, these suits were unanimously fruitless. As the sky lowered and the tempest gathered more ominously around us, the Prophet Joseph, his brother Hyrum and several of our leading elders delivered themselves up to the Governor of the State as hostages, to thus prevent, if possible, an open breach between the armed citizens and the people of Nauvoo. Carthage, which was the seat of Hancock County, and is some twenty miles to the east and south of Nauvoo, was the headquarters of the mob, and the point from which the Governor was acting in an ostensible attempt to settle the growing difficulty.

I shall not attempt to describe in detail the sanguinary events of the succeeding days; graphic descriptions of the martyrdom have been written by those who were present on that eventful June day, in the year of our Lord 1844. It will subserve the purpose of this sketch, which is to give an account of a visit to the Carthage jail, to briefly allude to the chain of circumstances with its melancholy closing link which has made this town historic. The Governor, after pledging the faith of the state to the safety of the Prophets, left Carthage for Nauvoo early in the afternoon of June 27th, escorted by those troops who were friendly to the prisoners, and leaving behind, for the protection of the latter, a well known troop of mobbers called the Carthage Grays. We all know the sequel; at twenty minutes past five the same afternoon, the lifeless body of the slain Prophet lay bleeding upon the ground by the prison wall, that of his brother Hyrum was in the prison room above, while President Taylor, thrice wounded, together with Elder Willard Richards, who had miraculously escaped unhurt, were in a rear room of the building in momentary expectation of being sacrificed to the intolerance of a republican community.

To-day, Carthage is a pretty farming town of perhaps twenty-five hundred inhabitants; it is the seat of Hancock County as it was in 1844. The jail is situated towards the northwestern part of the town, and is now used as a dwelling-house. As we approached the building, it was evident it had changed but little since the time it was called upon to play its part in the drama of 1844; since we at once recognized it from an old picture, we remembered with melancholy interest in our early days.

It was still a very plain two story sandstone structure, exceedingly massive in appearance. I remember to have noticed in the old sketch of the jail, that on account of the decided nature of the pointing, which being intensely white contrasted sharply with

the darker sandstone, each individual stone in the walls seemed to stand out in emphatic assertion of its historic importance—they should rather slink in remembrance of the dark deed they rendered possible. The same staring effect still exists. But there were many evidences that the building had been turned from its ignoble service of a jail, to the more honorable use of a residence; for as we approach, the windows, frames and sashes were seen to be neatly painted, curtains and blinds adorned the windows, blooming beds of flowers were tastefully arranged, with surrounding walks, in the front yard, and there was a thrifty garden and orchard to the right. The front of the house, the gable end, faces to the south. The building is on the south-west corner of a block, and stands about a rod from either street. A one-story kitchen annex on the east side, is not the one, though very like in appearance, which formerly stood in about the same place.

We approached and knocked; the door was answered by the lady of the house. She, in answer to our inquiry, stated that the proprietor was at home, but was suffering from a severe attack of rheumatism, and intimated that, "Thank you; good day!" was next in our program. But this was not to our liking, and so, neglecting the hint, we stated how urgently we wished to look around the premises and learn what we could of interest and importance. So with many an excuse for introducing us into a sick room, she led the way into the parlor, temporarily so used, which occupied the whole front of the lower story, except the hall on the left through which we passed. The name of the family was Browning, cousins of a gentleman in Utah of the same name. Mr. Browning was county treasurer, and was apparently in good circumstances, for we found that the jail had, by means of paint, plaster and furniture, been transformed from a jail into a comfortable dwelling house.

Mr. Browning detailed, at our request, the current account of the Martyrdom, which did not differ in particulars, materially, from our own version, though it was scarcely told with the same spirit in which we view the deplorable event. He excused himself from pointing out the house to us, and asked his daughter to take charge of us. The young lady proved to be a highly intelligent, and we inferred, a much practiced guide. The woodwork of the staircase, of the windows and doors, and so on, is the same as it was in June, 1844. The stairs, up which we were led, are in the hall mentioned above, and rise along the west wall of the structure. Upon reaching the head, you find landings to your front and right, in both of which directions are doors to rooms. The room to your front, which is the west rear room of the upper floor, was the dungeon into which Elder Willard Richards carried President Taylor for refuge, after those mobbers, who were in the jail, had left at the cry of, "He's leaped the window."

The room to the right is where the four brethren were secured, when, shortly after five o'clock, they heard a brief scuffle in the hallway below, and then the shouts and advancing footsteps of the mob, accompanied by the discharge of firearms from within and without. The brethren sprang to the landing door, to close it, and then retreated, all but the Patriarch Hyrum, to the front of the room, and he backed from the door, but was still facing it. In a second he was pierced by two bullets, one from the landing crashing through his head, and one from the exterior penetrating his right side. The panel, with the hole made by the bullet which first struck the Patriarch, partly filled by putty, still forms a part of the door. The reader will doubtless understand that the door mentioned is near the rear part of the room, and that the window through which the firing was done from the outside is nearly opposite the door.

Hyrum dead, the attention of the party was turned towards keeping back the devils at the head of the stairs; in this they were successful by means of several canes and a single revolver. President Taylor was the first to seek escape through the window; he fell back, having received two wounds, one in the leg from within the jail, and one in the side from without, the latter of which might have been fatal had the projectile, which caused it, not spent its force on his watch. He was again wounded in the hip by a shot from the landing. Driven by the desperation of the situation to seek safety elsewhere, the Prophet Joseph next sprang to the window, and in a moment fell outward pierced twice from the hall and once, in the breast, from the ground below; he struck the ground a dead man. It was at this juncture that the cry of, "He's leaped the window," was raised, and that the mob having left the jail, Presidents Richards and Taylor sought safety in the dungeon.

Such was the final testimony of two noble lives, rendered many times more impressive by viewing the scene of its consummation.

The well against which the slain Prophet reclined, no longer exists; in its place there is now a bed of white and red flowers, emblematic at once of the righteousness and the lifeblood of the man chosen to teach Christians Christianity.

Our next journey was to Hannibal, and from there to Kansas City, which is the best point from which to reach Independence, Missouri.

RICHARD W. YOUNG.

"WHAT is true at last will tell;
Few at first will place thee well.
Some too low would have thee shine,
Some too high—no fault of thine!
Hold thine own and work thy will."—TENNYSON.

PALESTINE.

MOTHERLAND of the Jews—The last Jewish state vanished in A. D. 70, when Jerusalem was taken by the Roman general Titus. A.D. 132 the Jews of Palestine rebelled against Rome and the rebellion was successful for the period of three years. In 125 A.D. a Roman army conquered the rebels and the dispersion of the Jews practically began with the overthrow of the last Jewish political goverment. The new era of the motherland of the Jews definitely opened on December 10th, 1917, when the British general Allenby, at the head of British troops, marched into the city of Jerusalem, and the liberation of Palestine from Turkish dominion was begun. Some weeks earlier, on November 2nd, 1917, Arthur J. Balfour, British Secretary of State for Foreign Affairs, addressed a note to Lord Rothschild officially declaring that—

"His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights and political status enjoyed by Jews in any other country."

A compact and glowing account of Palestine of to-day and tomorrow is offered by a correspondent of the New York *World*, who writes:

"Palestine is a land where living is cheap, help abundant and intelligent, and where nobody worries about coal. You can rent a first-class stone house for a few hundred dollars a year, and have efficient household help for ten dollars a month. The land is under British rule and will likely remain so, and it is thus assured of law, order and progress. The Turk is gone forever, and under British rule there are no race-riots, no crime-waves, no political corruption or grafting. There are no vested interests, and little likelihood that there ever will be any. It is a land undeveloped, with a great future in the sense of opportunities for all.

"There are no latest fashions in Palestine; some of the styles now worn were worn five hundred years ago. You may wear a stove-pipe, a cap, a turban, a panama, a fez, a skull-cap, a derby, or anything or nothing, and nobody will pass any remarks.

"There are no blue laws and never will be, because Mohammedans keep Fridays holy, Jews Saturdays, and Christians Sundays.

"The climate is anything you desire. Generally the winters are mild and the summers hot but dry, but you can have it from the everlasting cold of the mountains to the ultra-torrid Dead Sea plain.

"The scenery is varied and never dull—the grandeur of the mountains, fertile plains, placid inland lakes, great salt lakes, forests, and deserts.

"Palestine is healthful if the ordinary rules of sanitation are followed. The land abounds in hot and curative springs; surf-bathing and boating can be enjoyed every day in the year.

"Capital is scarce and in demand; you can name your own rates and the security is good. Those who depend upon the income of capital can have their money worked there for twice the wages and yet live on half what it costs to live in America, and live better besides.

"Palestine is a land of industrial freedom, religious freedom, political freedom, social freedom, racial freedom, and personal freedom.

"There is no prohibition—no need for it—and no likelihood that there will ever be. Wine is plentiful, good, and cheap, but the Mohammedans never drink, the Jews never get drunk, and the Christians don't care for it.

"Life is primitive but you can live 'civilized' if you want to. Transportation needs improvement, good schools are still lacking, factories are non-existing, and agriculture backward, but this gives the wide-awake their opportunity."

Thus, Professor Gotheil relates that—

"In 1916 Lord Cromer had written that one of the consequences of the war will almost certainly be that the whole Jewish question will in the future have to be approached under auspices which differ widely from those which have hitherto obtained. He added that 'although possibly the Jewish question will not mature quite so quickly as some of the more enthusiastic Zionists consider probable, it is rapidly becoming a practical issue, and before long politicians will be unable to brush it aside as the fantastic dream of a few idealists.' As early as April, 1917, General Sir Archibald Murray, who led the British troops up to the gates of Gaza, had said in a proclamation, 'What shall we do with Palestine, this country liberated from the century-old Turkish grip? There can be little doubt that we should revive the Jewish Palestine of old, and allow the Jews to realize their dreams of Zion in their homeland. All the Jews will not return to Palestine, but many will do so * * * The Jews would at least have a homeland and a nationality of their own. The national dream that has sustained them for a score of centuries will have been fulfilled.' That such is not merely an expression of the misguided passion of a few in Great Britain, or an attempt to make the sympathies of a race dance to the tune of their own political needs is in evidence from the pronouncement of the British workingmen that the 'British labor movement further expresses the hope that it may be practicable by agreement among all the nations to set free Palestine from the harsh and aggressive government of the Turk, in order that the country may form a free state, under international guaranties, to which such of the Jewish people as desire to do so may return and may work out their salvation, free from interfer-

ence by those of alien race or religion.' That the sentiment in this direction runs as strong on one side of the ocean as on the other is seen in resolutions of a like tenor passed not only by the United Hebrew Trades of New York, but also by the American Federation of Labor."

Other countries have given assurances similar to those of Great Britain and mention may be made of the governments of France, Italy, Greece, Serbia, Holland, and Siam. The indorsement especially dear came from the President of the United States who wrote in part as follows:

"I have watched with deep and sinister interest the reconstructive work which the Weissmann Commission has done in Palestine at the instance of the British Government, and I welcome an opportunity to express the satisfaction I have felt in the progress of the Zionist movement in the United States and in the Allied countries since the declaration by Mr. Balfour on behalf of the British Government of Great Britain's approval of the establishment in Palestine of a national home for the Jewish people, and his promise that the British Government would use its best endeavors to facilitate the achievement of that object, with the understanding that nothing would be done to prejudice the civil and religious rights of non-Jewish people in Palestine or the rights and political status enjoyed by Jews in other countries."

Whether eventually Jewish Palestine is to be an independent free state, or a crown colony of Great Britain, the basic principles upon which its communal life is to be ordered are best shown in the statement drawn up and passed at the Zionist Convention in Pittsburg, June, 1918:

"1. Political and civil equality irrespective of race, sex, or faith of all the inhabitants of the land.

"2. To insure in the Jewish national home in Palestine equality of opportunity, we favor a policy which, with due regard to existing rights, shall tend to establish the ownership and control of the land and of all natural resources, and of all public utilities by the whole people.

"3. All land owned or controlled by the whole people should be leased on such conditions as will insure the fullest opportunity for development and continuity of possession.

"4. The cooperative principle should be applied as far as feasible in the organization of all agricultural, industrial, commercial, and financial undertakings.

"5. The fiscal policy shall be framed so as to protect the people from the evils of land speculation and from every other form of financial oppression.

"6. The system of free public instruction which is to be established should embrace all grades and departments of education.

"7. The medium of public instruction shall be Hebrew, the national language of the Jewish people."—*Literary Digest.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 12, 1920.

EDITORIAL:

SPIRITISM.

THE temperate, dignified discussion of spiritism in the article we reproduce, by President George Q. Cannon, was written over sixty years ago, while he was editing the *Western Standard* at San Francisco, California. It is as timely to-day. Besides the facts of irresponsible spirit phenomena in contrast with the ministrations of the Holy Ghost, so lucidly exposed, the article serves, from the lapse of time since it was written, to greatly emphasize the writer's contention for the orderly reception and reliable administrations of the latter, as ordained of God and promised to every one of His obedient children who would qualify to receive them.

In these times when a notable revival of spiritism is witnessed in many countries it is worth while to recall that it is of itself no new thing, and that however veiled in mysticism or promulgated as a pseudo-science, sponsored by names of renown, it remains, as it ever has been, a device of the devil to deceive and lure the souls of men into a false position, from which they do not progress in the knowledge of truth nor are able to draw down the light of heaven; but are merely entertained in a fool's paradise of error and make-believe. Were it otherwise, and were this not the truth, should there not, after sixty years, be some evidence of it? Some sort of establishment, or organization, or authority, or evidence of reality that would stand the scrutiny of the daylight? Its proponents do not claim anything so substantial. They dare not. If their mediums, or voices, or writings, or hazy films of figures go so far as to aver that they are sent or told, or directed, or commissioned, they stop at that; and do not declare by whom they are sent, nor by what authority. There is where they fall down, and are not to be compared with the ministrations of the Holy Ghost; whose ministry is authoritative and certain, is received upon perfectly simple conditions, bestowing gifts and blessings, manifestations of power and comfort, which build up faith, develop testimony and bring all recipients to a knowledge of God and the certainty of his favor. This distinction, so clearly pointed out in Elder Cannon's writings, should always be borne in mind by Latter-day Saints. It gives them a great advantage in whatever controversy that may arise upon spiritual matters, or upon the subject of their religion which they are called upon to expound and defend.

There is not only nothing new in the present-day Spiritism, but there is nothing now shown that comes up to the demonstrations of earlier ages. Who to-day do the tricks of Pharaoh's magicians, or what medium equals the witch of Endor? And yet these were gross or palpably feeble and false when compared to the gifts of God manifested by those endowed with His Spirit and operating by His authority. At best, all they ever did was temporary and of no important consequence, just as all that the Spiritists did in 1856, and that they have done both before and since then has been. It seems strange, if not ridiculous, that men of intelligence should pander to spirits or spiritism of no authority or quality, such as they would demand that men in the flesh should have, to deserve their consideration or inspire confidence. Nevertheless, we are witnesses of this absurdity. It is common report that some quite eminent personages have become willing victims of these spurious spirits.

We who have received it in accepting the gospel, should greatly rejoice in the possession of that priceless gift of the Holy Ghost, which money cannot purchase and the adversary nor his willing dupes successfully counterfeit. By it every false pretense and device can be detected, and the footsteps of those who truly wish to walk in the light are directed continually in the path of safety, which leads to knowledge and understanding, to the power and presence of God.

J. F. W.

TAHITIAN MISSION.

THE establishment of the Hawaiian mission about the middle of the last century, and the introduction of the gospel by the labors of the elders into the other islands of the Pacific, is bearing fruit in other ways besides the conversion of their people. Industrially, the plantations in the Sandwich Islands have maintained many people, as well as the elders laboring among them. In the other islands, by the intelligent supervision of the elders, the natives have learned thrift and to develop the material resources of their respective places of abode. They have planted and cultivated not only the indigenous food-plants, but have introduced the culture of other exportable products, notably cocoanuts and pineapples, encouraged industries, fishing, pearl-diving, etc. The following clipping from a Utah newspaper relates the progress made in the copra industry, and incidentally informs us upon the activities of the elders in those far-off parts of the world. It is a great comfort to the saints of all the Pacific islands, and of New Zealand, Australia, and Japan, to know that the continued prosperity of the islands' missions has culminated in the erection of the beautiful temple on Oahu, to which they can all assemble and perform the work of salvation for the living and the dead, according to the

revealed ordinances of the gospel, and in the languages they understand. The report referred to says:

"Another factor in the winning of the late war was described to-day when the past and present Latter-day Saint mission presidents told of the copra industry which the natives of the Tahitian islands are carrying on. President Ernest C. Rossiter recently came home from the mission after five years' service. President L. H. Kennard, Jr., his successor, sails January 18th, for the islands.

"The copra industry, from which the valuable glycerine was made during the war, has averaged of late, President Rossiter states, about twenty thousand tons a year. It is being sold for five or six times its pre-war value. The most valuable pearl found during the stay of the mission president on the islands was a tear-shaped perfect jewel, valued at ten thousand dollars, but sold in France for forty thousand dollars.

"The cost of living, although it has risen in the islands, is not as high as in America, and while some of the markets dependent on foodstuffs from the island of Tahiti run as high as four or five times the pre-war value, the natives are independent of the rise in market values, depending as they do on fish and cocoanuts for food. Conditions in the mission field, despite lack of missionaries, are declared to be good. Two or three new missionaries will accompany President Kennard to the islands. According to President Rossiter, the 'Mormon' missionaries and converts are organizing on the islands the first native band to be instituted there. The musical instruments have already been shipped, and it is expected before long that an organization of some accomplishment will be in existence."

It is of interest to know that in material as well as spiritual matters the saints of these remote missions are prosperous, and that the prophetic blessings and promises upon the heads of their Lamanite ancestors are being fulfilled. Since 1850 not less than ten per cent of the Hawaiian natives have been members of the Church. There is a very large membership among the Maoris and in the Society islands, and the Japan mission is steadily growing.

J. F. W.

THOUGHTS ON SPIRITISM.

By Elder George Q. Cannon.

There has always been a great distinction drawn by the Lord and His servants between power that was legitimately obtained, and power which was obtained by illegitimate means. We have numerous instances of the existence of the two powers on the earth at the same time; and when exercised by individuals they were antagonistic to each other. The one power was obtained by

obedience to certain laws and commandments, which were set forth to the people as the requirements of heaven; the other was obtained irrespective of obedience or conformation to any stipulated laws or ordinances, and was indiscriminately enjoyed whether the parties enjoying it were impure and rebellious, or not. The power which the Lord recognized was always bestowed by him upon his people as a distinguishing mark of favor, and as a means of comfort and strength to enable them to withstand temptation and every assault of the adversary. The laying on of hands was the ordinance through which it was obtained. By this ordinance, as we learn from the Bible—a book replete with instruction in relation to spiritual gifts and the plan to be pursued to obtain them—a spirit or power, which the Scriptures term the Holy Ghost, was invariably communicated to all those who had made themselves worthy to receive it. This, however, was not the only gift and power obtained through this medium; for we find that when the priesthood, (which implied the power to officiate in the ordinances of the Lord, the power to lead and direct), had to be bestowed, or when the sick had to be healed, recourse was always had to this ordinance. If we may rely on the testimony of the Scriptures, this was the only means, recognized by the Almighty as legitimate, through which these various gifts could be obtained. While the Savior and his disciples were upon the earth, it was a practice with them to baptize individuals, who were willing to repent of their sins by forsaking them, and then lay hands upon them, and confer upon them the Holy Ghost. When they obtained possession of this gift, spiritual manifestations followed,—they dreamed dreams, beheld visions, the spirit of prophecy rested upon them, and they began to hold intercourse with the heavenly world; they had a full right to seek for and obtain all these spiritual phenomena. We remember but one instance in the New Testament where this spirit was enjoyed to any extent by anyone, until this ordinance—the laying on of hands—had been attended to. This was in the case of Cornelius, the first Gentile to whom the apostles administered the gospel, and it was then manifested more to convince Peter and his coadjutors that the Gentiles were really worthy of the gospel, than because it was the privilege of men to receive it in that way. Even then, after receiving the Holy Spirit, he had not done sufficient, without paying attention to other rites, to entitle him to its constant possession. Baptism was required, and was obeyed by him, although he had previously been visited by an angel and had received this Spirit alluded to; and, through obedience to these requirements, he legitimately obtained a right to possess these gifts. That the manner in which Cornelius received this was an exception, is unmistakably set forth by the writer of the Acts of the Apostles in relating the labors and success of one of the disciples by the name of Philip, among the Samaritans. He

preached the gospel unto them, and they were obedient to its requirements by repenting of their sins and being baptized; they did not, however, receive the gift of the Holy Ghost ("*for as yet it was fallen upon none of them; only they were baptized in the name of the Lord Jesus;*") until hands had been laid upon them by two of the apostles, who were authorized to officiate in such ordinance. In vain did Simon, the sorcerer, endeavor to purchase this gift and power to bestow it; he was too impure and wicked to render its enjoyment accessible to him. John the Baptist came forth preaching the doctrine of repentance and baptism, but he did not confer the Holy Ghost; his testimony, however, was that one should come after him—meaning Jesus—who should baptize them with fire and the Holy Ghost. He doubtless referred, by this remark, to the laying on of hands, as it was universally practiced after Jesus and his disciples commenced their ministry, and was the medium through which this baptism of fire and the Holy Ghost was obtained.

In the accounts given of the conferring of this power, all coincide in stating, the effects produced by the imposition of hands were very soon apparent. The Spirit was communicated, and upon a legitimate principle, and so long as the individual obtaining it by that means did not go contrary to the laws laid down for guidance, and did not grieve the Spirit so communicated, he ever afterwards had a principle through which, by cultivation, he might progress and increase, until having become the recipient of the priesthood, through the laying on of the hands of those who had authority, he would not only have dreams, visions and the ministration of angels, but also be enabled to ascend to the third heaven and hear things unlawful to utter, and even converse with the Lord himself. After it was obtained, the constant enjoyment of it was altogether dependent on the diligence which the person who received it might bestow upon its cultivation. When it was heeded and cherished, it became a source of unceasing and unerring revelation and knowledge; and man, clothed with mortality and residing in a sphere of comparative wretchedness and misery, could hold communion with beings of another and more exalted state of existence, and, through their teaching, his thoughts be directed upwards and heavenward to that more glorious life beyond the vail. But, if a holy and correct course of conduct was not persisted in, it would decrease, until finally it would become extinct, and its place be supplied by a spirit of darkness, more terrible than the darkness which the individual possessed before he heard the message of salvation or submitted himself to its ordinances.

When the evidence of the Scriptures, then, is admitted, how can the very popular idea of the Spiritists, that there is no form to be regarded, no observance to be enforced, be true? These blessings and gifts are, it is true, accessible to all; but they are to

be attained by the legitimate and properly prescriped method, or they are not recognized by the Almighty. To assert that it was by what is now known and practiced as Spiritism that the prophets acted, wrote and sung, and that Jesus, the Savior of the world, restored the diseased and dying to health and strength, and performed all his mighty works, is entirely unwarranted by the testimony of the Bible, and the evidence which the fruits of Spiritism afford. Spiritists do not practice the same ordinances that the ancients did. They affirm that these are unnecessary—that the principle being a natural one can be obtained by all, without regard to any preparation, rite or observance; consequently there is no order or harmony in their movements or belief. The principle that one affirms to be true—he having received it from his oracle—his neighbor spiritist is very likely to condemn as unworthy of credence. The books that one values as containing the words of divine and infallible inspiration, and by the study of which man will be led forth to contemplate his true position and the relationship which he bears to the Lord and his angels, another treats as the rhapsodies of a diseased brain—a mass of nonsense that is calculated to bewilder, mystify and becloud the understanding of all who peruse them. These were not the fruits of the ancient system of which the Bible is the history. Unity and harmony were its grand characteristics, and every successive prophet corroborated the doctrines and teachings of his predecessor; and whether taught, as was Paul, by direct revelation from heaven apart from his brethren in the apostleship, or as Peter and the other apostles, by the teachings of the Savior while here in his mortal state, joined with the knowledge which they afterwards obtained, there was a beautiful harmony and consistency pervaded all their writings and teachings that were evidences of their truth and that the system they taught was the product of an All-wise mind.

Who can contemplate the system set forth in the Bible, and not perceive the vast difference between it and the system called Spiritism! The one a system of order, demanding implicit obedience to certain well-defined and easily-understood ordinances, before the right to enjoy these gifts could be obtained; the other permitting all men to follow the devices of their own hearts, without obstruction or hindrance, in obtaining a power which they can not trace, and whose future is completely hidden from their eyes. The power through which Enoch, Noah, Abraham, Joseph, Moses, Samuel, Nathan, Elijah, Isaiah, Daniel, and all the prophets, figured so conspicuously in the various generations from the creation down to the time of Jesus, was the priesthood which they obtained by ordination under the hands of holy men who possessed it themselves. By the authority it conferred, they officiated in the various ordinances prescribed by the Almighty, and their administration was accepted. The Lord, when upon the

earth, before sending out his disciples on the mission assigned them, attended to this ordinance, and by this means they were empowered to officiate in his name. The disciples also attended to this ordinance, when help was wanted, by ordaining elders in every city. And when men presumed to act without first having obtained this authority, their acts were illegal, and, as in the case of Saul, they were visited with condemnation. Such arrangements produced order and oneness, and so long as the priesthood was on earth there was a standard to which all could appeal. The bestowal of the priesthood upon those who were worthy was not to create a privileged class who could enjoy rights from which all others were excluded. Like the Holy Ghost, which all could obtain by taking the proper course, the priesthood, when upon the earth in the days of Moses, was within the reach of all who would merit it—as the Lord told them that if they would keep his covenant they should be a kingdom of priests; and it is presumable that this privilege was not confined to that particular generation, but was to be obtained, whenever it was on the earth, by all who truly and sincerely kept the commandments of God. No one under such a state of things could complain of priestcraft—they could not accuse the Lord of partiality. Every restriction was removed, and the pathway of human progress lay open and uninterrupted before them, with full liberty to assimilate themselves to the likeness of the Lord and to be perfect even as he is perfect.

One great recommendation of this system was that its blessings and gifts were not indiscriminately enjoyed by all, irrespective of their conduct. Unholy and iniquitous practices were sure to effectually debar individuals from the enjoyment of legitimate intercourse with the other world; and then, if they desired to obtain knowledge, like the wicked king of Israel who had forfeited all claim to revelation, through dreams, Urim, or prophets, they were forced to have recourse to the power of which the Lord did not approve and the results were darkness, bewilderment and inability to detect evil spirits and influences with their tendencies, or to estimate correct doctrine.—*Western Standard*, 1856.

FROM THE MISSION FIELD.

Socials.—The Gainsboro branch of the Hull conference held a successful social on Monday, January 5th, 1920, which was well attended by upwards of fifty saints and friends. An interesting program was rendered, and numerous games were indulged in; refreshments were served.

A social was held at Hull, on Thursday evening, January 22nd, 1920, on behalf of Sister Alice Branson, who has been ill for some time. Sister Marion Barrett was in charge. There was a good array of musical talent, and one or two friends of the Church

gave their assistance. Games were indulged in and refreshments served. A substantial sum was raised, and the following evening, at a cottage meeting held at the home of Sister Bransom, it was handed to her and was greatly appreciated.

Branch Conferences.—A branch conference was held at Lowestoft, Sunday, February 1st, 1920. President James Gunn McKay and Sister Anna O. McKay were in attendance. In the morning session Sister Violet Coleby said the sacrament gem, and Sister Lily Walker the concert recitation, after which President McKay spoke upon the sacrament and its blessings. At 12:30 p.m. a priesthood meeting was held, and many questions were raised and discussed. At the afternoon session Sister McKay spoke upon the efficacy of faith. Miss Todd, of Norwich, played a beautiful violin solo. Branch President Charles M. Coleby expressed his appreciation, and felt well in the work. Brother James Hook, of Loddon, related incidents concerning his adoption into the Church. President McKay recounted one of his early missionary experiences, and told of a marvelous healing in administering to the sick. Brother Henry A. Alexander spoke at the evening meeting upon the text: "The whole have no need of a physician, but they that are sick." A solo was rendered by Sister Eva Wilkin. President McKay compared those who heeded counsel, those who had to be commanded, and those who had to be coerced, to the three kingdoms in heaven, respectively, and enlarged upon the duties of the members in the Church. President Frank Alexander thanked all for helping to make the occasion a success. A most enjoyable and peaceful spirit pervaded all meetings. An enjoyable sociable of the Lowestoft branch, saints, and friends, was held on Saturday evening, before the conference. A program of music and refreshments contributed to the pleasure of all.

A special meeting was also held at Norwich, Monday, February 2nd, 1920, President McKay and wife being present. President George E. Southgate was the first speaker. After a violin solo was given by Miss Todd, President McKay addressed the congregation. He drew attention to the general desertion of the churches and desires for something deeper, truer, and more substantial. Some turned away in error to Spiritualism, a counterfeit of truth instead of the original. Revelation must come from God, and not from the devil. He proved from the Bible the necessity for this important demand of our time to meet present-day requirements. A large attendance of saints and investigators were deeply interested in Elder McKay's discourse.

Sunday, February 3rd, 1920, a branch conference was held at Clayton. Elder Thomas M. Wheeler was present. At the afternoon session the Sunday-school children gave some excellent numbers, worthy of high praise. The mission and local authorities were

sustained. President Whipple then spoke, and Elder Wheeler gave a most interesting talk to the children. In the evening Sisters Kershaw and Evelyn Craven very beautifully sang a duet. Elder R. H. Sanders, President Whipple and Elder Wheeler were the speakers. The Spirit of the Lord was abundantly manifest, and enjoyed by the large audience present.

The annual children's Christmas party and adult social was held in the meeting-room of the Sparkbrook branch, Birmingham conference, on Saturday, January 31st, 1920, President Frederick J. Barbour presiding. President Hatch presented the prizes to the children. Refreshments were provided, the table being beautifully decorated with flowers. The time was spent in games, songs, recitations, monologues, and gramophone selections. A very enjoyable day was spent.

RESPONSIBILITY.

If I might share
A brother's load along the dusty way,
And I should turn and walk alone that day,
How could I dare,
When in the evening watch I knelt to pray,
To ask for help to bear my pain and loss
If I had heeded not my brother's cross?

If I might sing
A little song to cheer a fainting heart,
And I should seal my lips and sit apart,
When I might bring
A bit of sunshine for life's ache and smart,
How could I hope to have my grief relieved,
If I kept silent when my brother grieved?

And so I know
The day is lost wherein I fail to lend
A helping hand to some wayfaring friend;
But, if it show
A burden lightened by the cheer I send,
Then do I hold the golden hours well-spent,
And lay me down to sleep in sweet content.

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